A Treatise on the Call to the Religion of Islam

By the Noble Shaykh: ʿAbd al-Raḥmān ibn Nāṣir al-Saʿdī

Translator: Abdullah Sueidi

HASEEN
CENTER FOR RESEARCH AND STUDIES

Book Title: A Treatise on the Call to the Religion of Islam

Author: Abd al-Rahmān ibn Nāsir al-Saadī

Translated by: Abdullah Sueidi

Translation reviewed by: Abdul-Hameed (De'Vaughn) Edge, M.Th.

Number of Pages: 10

All rights reserved to Haseen Research and Studies Center

HASEEN
CENTER FOR RESEARCH AND STUDIES

Haseen Research and Studies Center

Email: info@haseenkwt.com

Mobile: +965 66407470

Website: www.haseenkwt.com

@HaseenKWT

Sponsored by:

Endowment of

Eissa Abdullah Abdulaziz Al-Othman

In the name of Allah, the Most Gracious, the Most Merciful.

Preface

All praise is due to Allah, Lord of the worlds. May peace and blessings be upon Prophet Muḥammad, his family, and his companions.

In an age marked by competing worldviews and profound questions about existence, meaning, and morality, the Islamic perspective stands out for its harmony between reason and revelation, intellect and faith, evidence and innate disposition.

Haseen Center is dedicated to confronting intellectual and ideological deviations by nurturing faith and producing educational and research-based materials through modern methods—helping build resilient and tranquil communities grounded in sound knowledge and belief.

Guided by this vision, Haseen Center for Research and Studies in Kuwait has launched this translation project to present select contemporary Arabic works on the proofs and virtues of Islam, as well as critique of atheism and secularism, to English-speaking audiences. The aim is to provide both Muslims and non-Muslims with authentic insights into how Islamic scholarship addresses questions of belief, doubt, and the human quest for meaning.

The translated works range from concise essays by renowned scholars, distinguished for their intellectual depth, to academic studies by specialized researchers, appreciated for their analytical rigor. Together, they reflect the breadth and vitality of contemporary Islamic scholarship—where reasoned argument is harmonized with the guidance of revelation.

The translation team has endeavored to ensure accuracy, clarity, and fidelity to the original texts, while preserving their tone and context, and clarifying concepts that may be unfamiliar to non-Arabic readers.

These works invite fair-minded reflection and sincere dialogue in the pursuit of truth. For in Islam, faith in Allah is both rational and innate, a conviction that fills life with peace and purpose.

This project has been made possible—by the grace of Allah—and through the generous support of the Endowment of Eisa Abdula Abdul Aziz ALothman (may Allah have mercy on him), whose contribution embodies a noble commitment to knowledge and to spreading the light of understanding across the world.

May Allah bless this endeavor, make it fruitful, and guide all seekers of truth to what is right and good.

HASEEN
CENTER FOR RESEARCH AND STUDIES

Foreword by the Translator

All praise is due to Allah, and may His peace and blessings be upon His Messenger Muḥammad, his family, and his companions.

This brief yet profound treatise, Risālat al-Daʿwah ilā al-Dīn al-Islāmī ("A Treatise on the Call to the Religion of Islam"), was authored by one of the great scholars of the modern era, Shaykh ʿAbd al-Raḥmān ibn Nāṣir al-Saʿdī—may Allah have mercy upon him. A master of tafsīr, fiqh, and Islamic creed, Shaykh al-Saʿdī was known for his balanced methodology, intellectual clarity, and deep commitment to calling others to Allah with knowledge, wisdom, and mercy. He was the teacher of several well-known scholars, including Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn, and remains widely admired for his accessible yet profound style.

In this treatise, Shaykh al-Saʿdī outlines the noble duty of daʿwah (inviting others to Islam) and highlights how it was the path of all the prophets—particularly the final messenger, Muḥammad ﷺ. He speaks with clarity, offering both rational and historical proofs for the truth of Islam and emphasizing the transformative power of revelation on individuals and societies. Rather than being a polemical text, this treatise focuses on presenting the truth of Islam as it is: beautiful, complete, and sufficient to refute all falsehoods by virtue of its very nature.

The Shaykh's words serve not only as a call to non-Muslims to consider Islam with an open heart, but also as a reminder to Muslims of the greatness of their religion and the responsibility to convey it. His method is inclusive, sincere, and rooted in conviction, making this treatise relevant across time and place.

It is my hope that this translation will help English-speaking readers benefit from the insights and guidance of this great scholar. May Allah accept it and make it a means of guidance and reward.

— Abdullah Sueidi

All praise is due to Allah. We praise Him, seek His help, and ask His forgiveness. We seek refuge in Allah from the evil of our souls and from the consequences of our deeds. Whomever Allah guides, no one can misguide; and whomever He allows to stray, no one can guide. I bear witness that there is no deity worthy of worship except Allah alone, without any partner, and I bear witness that Muḥammad is His servant and messenger.

To proceed:

Verily, Allah has commanded the call to His religion and His path with wisdom, good instruction, and arguing in the best manner. He has informed us that the way of His Messenger is to call and guide to the straight path. He commanded the best of His creation, Muḥammad ﷺ, saying: "**Say: This is my path; I invite to Allah with insight, I and those who follow me.**" *(Yūsuf: 108)*

He praised those described in this way, raising their rank and elevating their station, saying: "**And who is better in speech than one who invites to Allah, does righteous deeds, and says, 'Indeed, I am of the Muslims'?**" *(Fuṣṣilat: 33)*

And He commanded this Ummah that a group from among them should call to good, enjoin what is right, and forbid what is wrong, and He informed us that they are the successful ones. That is because Allah does not raise a rank, elevate its status, emphasize its command, and make it a path to His pleasure—except due to the abundant good it entails, the excellent outcomes and fruits it bears, and the urgent and essential need for it.

Its fruits are the happiness of this world and the hereafter, walking the paths of Allah's pleasure, fulfilling servitude to Him, and attaining His honor and bounty. Therefore, it is obligatory upon every accountable person to carry out what they are able of this duty according to their circumstances. May Allah have mercy on the one who supports Islam with even half a word, guides one who is lost, or assists one on the path, or encourages one who is hesitant, or urges toward good, or holds someone back from evil— "**For whoever does an atom's weight of good will see it.**" *(al-Zalzalah: 7)*

Since the call to the religion of Allah includes many branches and encompasses various kinds and categories, extending to the call toward all matters of creed and law—it may sometimes be directed to an individual, or a group, or a tribe, or to all people at large. This call may take the form of clarifying the truth and presenting its evidence and proofs, or refuting falsehood by clarifying the signs of its falseness and corruption.

I wanted, therefore, for the subject of this treatise to be the call to the religion of Islam, the religion of all the messengers. I intended it to be general—directed to all of creation, whether already within it or those outside of it. And I intend to present this in a manner of highlighting its essence, its virtues, and its qualities that draw the intelligent toward favoring and choosing it—without engaging in detailed refutation of every opposing belief or responding to every

doubt raised against it. That is a sea without shore, for every deviant finds from Satan some portion of misleading doubts to cast.

If people were to busy themselves with answering every such doubt, they would not be able to do so, and the intended purpose would be lost, the means distracting from the end. But if the religion of Islam is presented in its true form, with its proofs for its beauty and the way it leads to eternal happiness, and that no perfection or good can be achieved except through it—then that alone suffices to refute all that opposes and contradicts it. For what is definitively known is that anything which opposes the truth is falsehood. And this is an easy path to refuting all doubts in a general sense, even if one does not know the details of each of them.

It is known to anyone who has studied the life of Muḥammad ibn ʿAbd Allāh ibn ʿAbd al-Muṭṭalib al-Hāshimī al-Qurashī that he was raised among a nation of unlettered people who possessed no scripture and had no remnants of prophetic teachings. Rather, they were overwhelmed by polytheism and idol worship, their morals had deteriorated, their judgment had become unsound, and their religious understanding was deficient. He had never traveled to seek knowledge from the People of the Book, despite the fact that the People of the Book at that time had altered and corrupted their scriptures, leaving only fading traces of the original religion.

Thus, Allah, Exalted is He, sent him forth in the midst of that widespread darkness as a radiant lamp, and revealed to him a Book that encompasses the goodness of this world and the next—a book majestic in its wording and beautiful in its meanings, consistent in its excellence, detailing the knowledge of former and later peoples, affirming what the previous messengers had brought. There is no contradiction or inconsistency in it in any form, despite its frequent repetition of reports, commands, and prohibitions—all of which confirm one another and are in perfect harmony.

He emerged before all of creation with this Book, calling those who opposed him from among the Arabs—those renowned for eloquence and mastery of language—to produce something like it, if they were truthful in their rejection. But they were utterly incapable of doing so. In fact, their own souls did not even entertain such an attempt.

He proclaimed to the People of the Book throughout the lands that the Qur'an is from Allah, that it conforms with the previous scriptures revealed by Him, and that if they do not follow it and submit to its judgment, they will be contradicting the very scriptures in their hands. And if they disbelieve in it, they are, in truth, disbelieving in the messengers who came before him.

They could not refute his words, for he came to them with righteousness, forbearance, deep knowledge, sound judgment, kindness in every form, honesty, justice, the abandonment of oppression, and a character adorned with noble traits and virtuous qualities, purified of any base conduct.

He continued to call to Allah with patience and sincere anticipation of reward, having resolved to face the enmity of people and endure their harm. His call gradually grew, and individuals followed him one after another despite the hardship and suffering they faced. Yet their response was born from insight, unaffected by obstacles or doubts.

Allah continued to manifest through him extraordinary signs and miracles by which the perceptive were guided and the truth was made evident to the obstinate. His Lord preserved him, protected his religion, and granted him victory in every encounter—until he prevailed over his people, then over the entire Arabian Peninsula, and then over the neighboring nations of the Jews, Christians, and Magians. This was completed through the hands of his rightly guided successors. Allah perfected the religion for him and completed His favor upon him. All those who had opposed him came to follow him, willingly—not through compulsion or coercion—except for a few.

His followers came to be the godly scholars, the people of complete intellect, the righteous and pious, and the finest among mankind.

This great account is established by undeniable and recurrent reports, leaving no room for doubt. Though it cannot be expounded in full within this treatise, whoever is uncertain about it should refer to its sources and consider how the Prophet's condition was with both his supporters and his adversaries.

Can it be imagined—given all this—that someone with such a character and such a life could be a liar claiming prophethood?

Indeed, anyone with the least amount of reason and a sense of fairness will be certain—without hesitation—that he is truly the Messenger of Allah, that his religion is true, and that whoever opposes him is upon falsehood. This is testified to by Allah Himself, by their own consciences when they return to the truth and abandon their falsehood, by the established patterns of human nature and universal laws, by the noble character he was innately given—such character as is found only in the most virtuous and purest of creation—and by the message he brought, with its uprightness, moderation and beauty.

For had it been from other than Allah, they would have surely found much contradiction within it.

Among the strongest proofs supporting this truth is that Allah, in numerous places in His Book, described His Book and His Messenger as affirming the previous scriptures and messengers—that is, confirming them and agreeing with the truths they conveyed. It is well known that this claim was proclaimed openly among the various groups of the People of the Book, and that it was intended to invite them—just as it was intended to invite others—to accept it.

If the matter were otherwise, this would have been among the greatest reasons to reject his call. And if the Prophet ﷺ had known that to be the case, he would not have made such an

open and direct declaration that would undermine his own call. Rather, if that had been the case, the People of the Book, along with those in contact with them, would have unanimously declared him a liar and denounced him based on this momentous claim.

But the fair-minded among them believed him and acknowledged the truth of what he had brought—and they were the majority. As for the few who opposed him, they did so out of stubbornness and brought neither a legitimate doubt nor a sound argument or proof to support their rejection.

Whoever reflects sincerely upon this matter will find the truth clear and the reality unveiled before them.

Another proof that the religion of Islam with which Allah sent Muḥammad ﷺ is the unequivocal truth, beyond doubt, is that he was sent to a nation of unlettered people—possessing no knowledge, no noble character, and nothing to purify the soul. Yet he recited to them the verses of Allah, purified them, and taught them the Book and wisdom. As a result, they became the godly scholars, the most spiritually refined, and the most complete in intellect and virtue.

Through his teachings, they attained both religious and worldly knowledge to such a degree that nations humbled themselves before them and kingdoms submitted to their rule. They developed a noble character that elevated their conduct, nurtured their religion, and perfected their reasoning and judgments. This, in turn, had an impact on others through their speech, their state, and the example set by their actions.

A Treatise on the Call to the Religion of Islam